

# THE CHINESE RECORDER.

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### THE KWO-TSZE-KIEN.

It is not perhaps generally known that Peking contains an ancient university; for though certain buildings connected with it have been frequently described, the institution itself has been but little noticed. It gives indeed so few signs of life, that it is not surprising it should be overlooked. And yet few of the institutions of this hoary empire are invested with a deeper interest as venerable relics of the past and at the same time mournful illustrations of the degenerate present.

If a local situation be deemed an essential element of identity, this old university must yield the palm of age to many in Europe, for in its present site, it dates at most only from the Yuen dynasty, in the beginning of the fourteenth century. But as an imperial institution having a fixed organization and definite objects, it carries its history or at least its pedigree back to a point far anterior to the founding of the Great Wall.

Among the Regulations of the House of Chow which flourished more than a thousand years before the Christian era, we meet with it already in full blown vigor, and under the identical name which it now bears—the Kwo-tsze-kien or “school for the sons of the Empire.” It was in its glory before the light of science had dawned on Greece and when Pythagoras and Plato were pumping their secrets from the priests of Heliopolis. And it still exists—an embodiment of life in death—its halls are tombs and its officers living mummies.

In the 13th book of the *Chow-le*, we find the duties of the heads of the Kwo-tsze-kien laid down with consid-

erable minuteness.\* The presidents were to admonish the Emperor of that which is good and just and to instruct the sons of the state in the three constant virtues and the three practical duties—in other words to give a course of lectures on Moral Philosophy. The vice presidents were to reprove the Emperor for his faults and to instruct the sons of the state in Sciences and Arts—vizin Arithmetic, Writing, Music, Archery, Horsemanship and Ritual Ceremonies. The titles and functions of the subordinate instructors are not given in detail, but we are able to infer them with a good degree of certainty from what we know of the organization as it now exists. The old curriculum is religiously adhered to, but greater latitude is given, as we shall have occasion to notice, to the term “sons of the state” by which the students are described. In the *Chow-le* this meant the Heir Apparent, Princes of the blood, and children of the nobility. Under the Tatsing dynasty, it signifies men of defective scholarship throughout the provinces who purchase degrees and more specifically certain indigent students of Peking, who are aided by the Imperial bounty.

The Kwo-tsze-kien is located in the North Eastern angle of the Tartar city, with a temple of Confucius attached which is one of the finest in the empire. The main edifice (of the temple) consists of a single story of imposing height with porcelain roof of tent-like curvature. It shelters no object of veneration beyond simple tablets of wood inscribed with the name of the sage and those of his most illustrious disciples. It contains no seats as all comers are expected to stand or kneel in the pres-

\* See *Le-tcheou-li* ou Rites de Tchou-traduit par Edouard Biot,

ence of the great Teacher. Neither does it boast anything in the way of artistic decoration, or exhibit any trace of the neatness and taste which we look for in a sacred place. Perhaps its vast area is designedly left to dust and emptiness in order that nothing may intervene to disturb the mind in the contemplation of a great name which receives the homage of a nation.

Gilded tablets erected by various emperors—the only ornamented objects that meet the eye—record the praises of Confucius. One pronounces him the “culmination of the sages.” Another describes him as forming “a trinity with Heaven and Earth,” and a third declares that “his holy soul was sent down from heaven.” A grove of cedars, the chosen emblem of a fame that never fades, occupies a space in front of the temple, and some of them are huge with the growth of centuries.

In an adjacent block or square stands a pavilion known as the “Imperial Lecture Room,” because each occupant of the Dragon throne is expected to go there at least once in his life time to hear a discourse on the nature and responsibilities of his office—thus conforming to the letter of the *Chow-le* and doing homage to the university by going in person to receive its instructions.

A canal spanned by marble bridges encircles the pavilion, and arches of glittering porcelain in excellent repair adorn the grounds. But neither these nor the pavilion itself constitute the chief attraction of the place.

Under a long corridor which encloses the entire space may be seen as many as one hundred and eighty-two columns of massive granite, each inscribed with a portion of the Canonical books. These are the “Stone Classics,” the entire “thirteen,” which form the staple of a Chinese education, being here enshrined in a material supposed to be imperishable. Among all the universities of the world, the *Kwo-tsze-kien* is unique in the possession of such a library.

This is not indeed the only stone library extant; as another of equal ex-

tent, is to be found at Singanfu, the ancient capital of the Tangs—but that too was the property of the *Kwo-tsze-kien* ten centuries ago when Singan was the seat of empire. The “School for the sons of the empire” follows the migrations of the court; and that library, costly as it was, being too heavy for transportation it was thought best to supply its place by the new edition which we have been describing.

The use of this heavy literature is a matter for speculation, a question almost as difficult of solution as the design of the pyramids. Was it designed to furnish the world with a standard text—a safe channel through which the streams of wisdom might be transmitted pure and undefiled? Or were these sacred books engraved on stone to secure them from any modern madman, who might take it unto his head to emulate the Tyrant of Tsin, the burner of the books and builder of the Great Wall? If the former was the object, it was useless, as paper editions well executed, and carefully preserved would have answered the purpose equally well. If the latter it was absurd, as granite though fireproof, is not indestructible, and long before these columns were erected, the art of printing had forever placed the depositories of wisdom beyond the reach of the barbarian's torch. But whatever their object, these stones are worth all they cost as an expressive testimony of the value which the Chinese place on the sources of their civilization.

I may mention here that Mr. Williamson saw many persons engaged in taking rubbings from the stone classics at Singanfu, and he informs us that complete copies were to be purchased at a high rate. Those of Peking are not much patronized by printers; and the popularity of the Singan tablets is sufficiently accounted for by the flavor of antiquity which they possess and by the style of the characters, which is much admired. If textual accuracy were the thing sought, the later edition ought to be more in vogue. A native *cicerone* whom I once questioned as to the object of these stones, replied with

refreshing naiveté that they were "put up for the amusement of visitors,"—an answer which I should have set to the credit of his ready wit if he had not proceeded to inform me that neither students nor editors ever come to consult the text, and that rubbings are never taken.

In front of the temple stands a forest of tablets of scarce inferior interest. They are about three hundred in number and contain the university roll of honor—a complete list of all who since the founding of the institution in its present locality have attained the dignity of the doctorate. Allowing to each an average of two hundred names, we have an army of doctors sixty thousand strong! All these received their investiture at the Kwo-tsze-kien and prostrating themselves at the feet of its president enrolled themselves among the "Sons of the Empire." They were not, however, at least most of them were not in any proper sense alumnus of the Kwo-tsze-kien—having pursued their studies independently and won their honors by competition in the public halls of the civil service examining Board.

This granite register goes back for nearly six hundred years, but while intended to stimulate ambition and gratify pride, it reads to the new graduate a lesson of humility—showing how remorselessly, time consigns all human honors to oblivion.

The columns are quite exposed to the weather, and those that are more than one century old are so defaced as to be no longer legible. If in the matter of conferring degrees, the Kwo-tsze-kien beats the world, it must be remembered that so far as the doctorate is concerned it enjoys the monopoly for all China.

Besides these departments intended mainly to commemorate the past, there is an immense area occupied by lecture rooms, examination halls and lodgings. But the visitor is liable to imagine that those too are consecrated to a monumental use—so rarely is a student or a professor to be seen among them. Ordinarily they are as desolate as the halls

of Balbec or Palmyra. In fact this great school for the "Sons of the Empire" has long ceased to be a seat of instruction, and degenerated into a mere appendage of the civil service competitive examinations, on which it hangs as a dead weight—corrupting and debasing instead of advancing the standard of national education.

By an old law made to enhance the importance of this institution, the possession of a scholarship carries with it the privilege of wearing decorations belonging to the first degree and of entering the lists to compete for the second. This naturally caused such scholarships to be eagerly sought for and eventually had the effect of bringing them into market as available stock on which to raise funds for government use. A price was placed on them, and like Papal indulgences they were vended throughout the empire.

Never so high as to be beyond the reach of the aspiring poor, the price has now descended to a figure, which converts those honors into objects of contempt. In Peking it is twenty three taels (about thirty dollars) but in the provinces it is said the degree can be had for half that sum. Not long ago one of the censors expostulated with His Majesty on the subject of these sales.—He expressed in strong language his disgust at the idea of clod-hoppers and muleteers appearing with the insignia of literary work; and denounced in no measured terms the cheap sale of other ranks and offices. Still—and the fact is not a little remarkable—it was not the system of selling which he condemned, but that reckless degradation of prices which had the effect of spoiling the market!

It is not to our purpose to take up the lamentation of this patriotic censor, or to show how the opening of title and office brokerages impair the credit and saps the influence of the government. And yet this entire traffic has a close relation to the subject in hand; for whatever rank or title is the object of purchase, a university scholarship must of necessity be purchased along with it. Accordingly the flood gates of this fountain of honors are kept wide open,

and a deluge of diplomas issues from them. Not long ago a *hundred thousand* were sent into the provinces at one time.

The scholars of this old institution accordingly outnumber those of Oxford or Paris in their palmiest days, but there are thousands of her adopted children, who have never seen the walls of Peking, and within the precincts of the capital there are thousands more who have never entered her gates. Those only who are too impatient to wait the slow process of winning the first degrees in the competition of their native districts are accustomed to seek at the university the requisite qualifications for competing for a higher degree.

Those qualifications are not difficult of attainment—the payment of a small fee and a mere nominal examination being all that is necessary. For a few weeks previous to the great triennial examinations, the lodging houses of the university are filled with students who are ‘*cramping*’ for the occasion. At other times they present the aspect of a deserted village.

On the accession of the Manchu Tartars two centuries ago, eight large schools or colleges were established for the benefit of the eight banners or tribes into which the Tartars of Peking are divided. They were projected on a liberal scale and affiliated to the university. Each was provided with a staff of five professors, and had an attendance of above a hundred youth; who were encouraged by a monthly stipend from the government. The central luminary and its satellites presented at that time a brilliant and impressive spectacle.

At present however the system is practically abandoned, the college buildings are in ruins, not one of them is open for instruction of pupils, and nothing remains as a reminiscence of the past but a mock examination which is held from time to time to enable the professors and students to draw their pay. Some ten years ago an effort was made to resuscitate these government schools by requiring attendance *once in three days*; but such an outcry was raised

against it that it soon fell through. The students stay at home and the professors retain their sinecures—the latter having no serious duty to perform excepting the worship of Confucius. They are required to assemble twice a month (at the new and full) in official robes at the temple of the sage and perform nine prostrations at a respectful distance on the flag stones in front of it. But even this duty, a pliable conscience enables them to alleviate by performing it by proxy—one member only of each college appearing, and after the ceremony, inscribing the names of his colleagues in a ledger called the “*record of diligence*,” in evidence that they were all present!

But negligent and perfunctory as they are, they are not much to be blamed—they do as much as they are paid for; two taels per month together with two suits of clothes and two bushels of rice *per annum*, and a fur jacket once in three years—these are their emoluments as fixed by law. Scant as the money allowance originally was, it is further reduced by being paid in depreciated currency, and actually amounts to less than one dollar per month—the requisition for rice is disposed of at a similar discount—the hungry professor being obliged to sell it to a broker, instead of drawing the grain of which he stands in need; and as for the clothing, especially the fur jacket as it is always made up, there is room to suspect that it may have warmed other shoulders before it came into his possession.

These professorships however possess a value independent of salary. The empty title confers a certain social distinction; and the completion of a three years term of nominal service renders a professor eligible to the post of district magistrate. These places therefore do not go a begging though their incumbents sometimes do.

To form a just idea of the Kwo-tsze-kien, we must study its constitution. That will show us the conception of its founders, and what the institution was in its prime, at the beginning of the present dynasty, or for that matter at

the beginning of any dynasty that has ruled in China for the last three thousand years. It looks so well on paper as we find it in the *Ta-tsing-hwei-tien* that we cannot refrain from admiring the wisdom and liberality of the ancients, however poorly the present institution answers to their original design. In this as in other things our respect for the Chinese increases as we recede from the present, and in China perhaps more than any where else, one is in danger of catechizing the common infection and becoming a worshipper of antiquity.\*

Its officers, according to this authority, consist of a Rector who is selected from the chief ministers of the state; two presidents and three vice-presidents, who have the grade and title of *Ta-jen*, and together with the rector constitute the governing body—two *poh-she* or directors of instruction, two proctors, two secretaries, and one librarian.—These are general officers. Then come the officers of the several colleges. There are six colleges for Chinese, bearing the names of Hall of the pursuit of wisdom, Hall of the sincere Heart, Hall of true Virtue, Hall of noble Aspirations, Hall of broad Acquirements, and Hall for the Guidance of Nature. Each of these has two professors, with I know not how many assistants. There are eight colleges for the Manchu Banner-men, as above mentioned, each with five professors. And lastly a department for mathematics and astronomy and one for the Russian language, each with one professor. To these we add six clerks and translators, and we have a total of seventy persons constituting what we may call The Corporation of the University.

As to the curriculum, its literature was never expected to go beyond the

\* Among the eminent names in different ages connected with the Kwo-tsze-kien we may instance that of the celebrated Han-yu who was president of the institution early in the dynasty of Tang. Among his works we have a discourse on the "Steps to Knowledge," which purports to have been addressed to his students. It is however an ingenious fiction in which he takes occasion to extol his own attainments, and complain that he had not obtained a position suitable to his merit.

classics engraved on stone, which adorn its halls. And its arts and sciences were expected, to be comprehended in the familiar 'six,' which from the days of Chow, if not from those of Yaou and Shun, have formed the *trivium* and *quadrivium* of the Chinese people. It would be doing injustice to the ancients to say that the scientific studies of the Kwo-tsze-kien have been limited by the terms of its charter. For meagre as is the list of sciences given in that instrument, it is so expressed as to afford unlimited scope for expansion, if the officers of the institution had possessed the capacity or the disposition to avail themselves of such liberty. It is there said for example—"As to practical arts such as the art of war, astronomy, music, engineering, law and the like, let the professors take their students to the original sources and point out the defects and merits of each author."

The truth is that little as the ancients accomplished in this department, their modern disciples have not attempted to follow in their steps. In the university of grand Cairo, no science, it is said, is allowed to be taught that is more recent than the twelfth century. In the university of China the school for the 'sons of the Empire' it is worse still—no science whatever is pretended to be taught!

Is there any prospect that this ancient school which was once an ornament and a blessing to the empire may be renovated, remodelled, and adapted to the altered circumstances of the present age? The prospect, we think, is not encouraging. The traveller on entering the city of Peking is struck by the vast extent and skilful masonry of its sewers; but he is not less astonished at their present dilapidated condition, reeking with filth and breeding pestilence instead of ministering to the health of the city. When these *cloaca* are restored and lively streams of mountain water are made to course through all their veins and arteries, then, and not till then may the old university be reconstructed, and become an agent in the renovation of the empire. Creation is sometimes easier

than reformation; it was a conviction of this fact that led the more enlightened among the Chinese ministers some years ago to favor the establishment of a new institution for the cultivation of foreign science, rather than attempt to introduce it through any of the existing channels such as the Kwo-tsze-kien, Astronomical College, or Board of Works.

Their undertaking met with strenuous opposition from a party of bigoted conservatives, headed by *Wojin*, through whose influence mainly the educated classes were induced to stand aloof. *Wojin* scouted the idea that in so vast an empire as China there could be any want of natives qualified to give instruction in all the branches proposed. The emperor it will be recollected took him at his word and gave him *carte blanche* to establish a rival school to which he was to invite the learned natives of whose existence he spoke with such assurance.

He declined the trial at that time, but he now has an opportunity of making the experiment on a more extensive scale. This later of foreigners and vaunter of native science is now rector of the Kwo-tsze-kien, the school for the "sons of the empire." We shall see what he will make of it, under his care (he visits it I understand, about once in three months) will it become a fountain of light for the whole nation; or will it continue to be, what it now is—a wholesale manufactory of Spurious Mandarins?

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### ANALYSIS OF CHINESE CHARACTERS

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There have lately appeared some interesting articles in *The Recorder* tracing the connexion between Chinese and Hebrew. In these days when so many attempts are being made to invalidate the story of the origin of mankind, as contained in our Bible, any researches which tend to prove that all languages have had a common origin, and that the diver-

gence from the original root took place at, or about, the time when, we have been taught to believe, the dispersion from the tower of Babel took place, must be of interest to all. It has frequently been asserted that there is a very evident connexion between Chinese and ancient Egyptian; there is a remark in the journal of Pin, the Chinese, or rather Manchou, traveller who went to Europe some few years ago, which bears upon this point and is deserving of notice. Pin states that when exploring the great Pyramid he noticed a very ancient inscription, the greater number of characters in which were illegible from age but of those which were still legible he was able to recognise many as ancient Chinese characters.

It has often appeared to me that several interesting ideas may be gathered, especially with regard to the origin of the race, by an analysis of the Chinese characters. Though it may not be possible by this means to prove, beyond the possibility of a doubt, any given hypothesis, still I think a considerable amount of circumstantial evidence may thus be collected. I have long waited in the hopes that the attention of some sinologue would be attracted to this interesting subject, but though many, of diverse minds and diverse ideas, have waded into the fields of Chinese literature, and puzzled their brains with the meanings of Chinese hieroglyphics, and though many have poured out, out of the abundance of their knowledge, many interesting facts and much valuable information, for the benefit of their neighbours, yet, none seem disposed to give us the benefit of their researches on that particular branch of study which I have indicated.

If I now venture to make a few observations, it is not at all in the idea, or with the expectation, of exhausting the fertility of the field, but



rather in the hope that some one, whose knowledge far exceeds mine, may be induced to turn his attention to this point, and treat us to a full explanation of the subject.

船 Ch'huen. A ship, a vessel.

A Chinese christian drew the attention of a friend to this character. He pointed out that it appeared to have been formed from 八 Pa eight, 口 Kow a mouth, and 舟 Chow a boat, --which would make eight mouths boat. The expression so many mouths is used in Chinese as we use so many souls. Therefore the literal meaning of 船 would be a vessel to carry eight people. Why should this idea be found in the characters for ship unless at the time of the formation of this character there had been a tradition about the Ark in which Noah and his family escaped?

Dr. Legge gives it as his opinion that though undoubtedly there was a flood in the time of Yaou and Yew and that flood was very extensive, the damage done very considerable, and the labour undertaken to restore the waters to their channels very great, yet it is evident that there is very great exaggeration in the generally received accounts of Yaou's flood, and that, this exaggeration appears to have arisen from the fact that, at the time of Yaou's flood, there was still a tradition of the earlier flood in the time of Noah; as time passed on, and the remembrance of Yaou's flood became also merely a tradition, the two traditions got merged into one and Noah's flood was lost sight of in Yaou's.

The following seems to bear out this view of the case.

查 Cha, a float, a raft.

In a note to this character Medhurst says. "The Chinese say that in the time of Yaou B. C. 2,296 the 巨查 Keu cha or the great raft went on

the sea for the space of 12 years, during which time it floated round the world."

Morrison simply says "巨查 Keu cha; great raft, probable allusion to the ark of Noah." As it is certain that there was no such thing in the time of Yaou's flood, the idea of the 巨查 is doubtless the relics of the tradition of earlier flood.

蛇 Shay—A serpent.

Morrison says "it is considered 女子之祥 New tsze che tseang, an emblem or portent of women."

Under the head of 人 Jin—a man, Morrison says that according to the Chinese account the first woman was called 蛇女 Shay-neu, Serpent-woman.

Why should a serpent be considered the emblem of woman or why should the Chinese say that the first woman was called serpent-woman, unless from a tradition, which though now forgotten is the foundation of their ideas, of the Devil having tempted Eve under the form of a serpent?

There is too something peculiar about the formation of the character 蛇 Shay. 乚 may be the Radical, 乚, a spoon—to arrange in order—or it may be and probably is the old form of 化 to transform. If the former it is not very clear why it is so written: if the latter, 蛇 apparently means: The reptile capable of secretly (under cover) transforming itself—or a reptile which has been transformed.

媧 Kwa and Ko and Wa.

"In Cha Wa Eve, Neu Kwa, an ancient female who invented the pipe and melted stones to repair the heaven." Medhurst. Under this character Morrison has the following observations. "On the death of Fuh-he 共工氏 Kung kung she 作亂 tso lwan spread anarchy or revolu-

tionized the world; and 振滔洪水 chin taou hung shwuy rained the deluge 以禍天下 e ho tien hia to cause misery over the earth; in consequence of which Neu-kwa-she destroyed Kung-kung-she and reigned and kept her court at 中皇之山 Chung whang che shan the central imperial hill. It was then she made the reeds and the stringed instruments to harmonize the winds to assist the gods at solemn rites and to soften the dispositions of men. Neu-kwa-she died after a reign of 130 years."

"Some European writers have ventured to call Fuh-he the same person as Noah of the West, but as the tradition is, that he 繼天而王 che teen urh wang succeeded heaven and reigned; i. e. that he was the first to whom mortal reign was given; that his name was 風 Fung, Heb. Ruah,—wind, spirit, or breath; perhaps implying that he derived his life from the breath of the Almighty; that 有聖德象日月之明 yew shing tēh seang jih yue che ming, he possessed perfect holiness and virtue resplendent as the glorious lights of the sun and moon, from which his name 太昊 tai hó the great heavenly light is taken; that he taught the various useful arts, and the rites 祭 sacrifice, from which circumstance is taken his name 庖犧 paou he, the sacrificer, afterwards corrupted to 伏羲 Fuh he, and that his posterity reigned 15 generations during a period which amounted to 17,787 years,—according to this tradition, Fuh he may probably be considered the first of human kind; the Adam of the West rather than Naoh."

According to this account of Morrison it seems very likely that Fuh-he is the Chinese tradition of Adam, and his posterity of 15 generations are the generations from Adam to Naoh.

It is true the translation of the Bible now in use makes only 9 generations but there is admitted to be some uncertainty on this head and the Chinese 15 may be the correct number. As for the 17,787, that is doubtless got by adding the whole lives of the Patriarchs on to the other, and perhaps adding a few years to the total, instead of simply counting from birth to birth.

In the case of Neu-kwa-she (or Neu-wa-she as it is more frequently pronounced) Morrison states that the 氏 She at the end does not prove that Neu-wa-she was a female, and Medhurst states that many affirm that Neu-wa-she was not a female. There is a very great resemblance between the sounds Neu-wa and Naoh and it seems to me probable that Neu-wa-she is the Chinese tradition of Noah and that the 中皇之山 is the mountain of Ararat.

樓 Low. The upper story of a house, a double storied house. This word is composed of 木 Muh wood and 婁 Low—a troublesome number. The employment of 木 is of course intelligible enough, but why 婁 should have been used in the word is not so easy to explain unless it be that when the word was first made there was still a tradition about the building of the "Tower of Babel."

西 See, West.

There are some words with this character in combination which seem to denote that at the time they were first made the Chinese had still a remembrance or a tradition of their emigration from the West.

覆 From 西 See, West, and 復 Foo again, reiterated, to return.

復. To and fro, to repeat, back and forth, to overthrow, to prostrate, to judge. (Lit) To return to the West.

之. From 西 West and 之 Che going to.



Fung. To return, to cause to go in a different direction from that which is wished. (Lit) To go to the West.

In the second meaning of the character there is probably a recollection of the dispersion.

晒 From 西 West and 口 Kow the mouth.

Shin. To smile—to look pleased.

Why should the mouth inclined to the West be the sign of smiling unless looking to the West was supposed to be looking home.

種 From 西 West, 土 Too Earth, and 示 She a sign from Heaven, to declare. Yin—worship made with a pure heart, a pure sacrifice made to Heaven by the Emperor. (Lit) A declaration in the Western land or on Western earth, evidently showing a recollection of the altars made and the sacrifices offered up in their Western home.

要. From 西 West and 女 Neu a woman—a female.

Yaou. To seek to attain—to want, to require.

This character is evidently the Chinese form of "The girls we left behind us."

粟. From 西 west and 米 Mee, Rice.

Suh. A general name for all cereals.

Apparently an acknowledgement that all cereals were imported from the West, doubtless brought by the Chinese themselves when they first emigrated into this country.

票. From 西 West and 示 She a sign from Heaven.

熨. From 西 West and 火 Ho Fire.

Two forms of the same character.

Peaou. It now means a government warrant, a paper authorizing a person to act—a pawn-broker's ticket. The original meaning was a signal made by fire; from which we may infer that in those early days the enemies whom the Chinese dreaded

and by whom they had probably been pushed into China lived to the West of them.

賈. From 西 West and 貝 Pei precious, valuable.

Koo. To sell or buy—a stationary dealer. (Lit Western valuables.

From this character it appears that even in those early days the principal trade was carried on with the West, and that that trade consisted at all events for the most part of importations from the West into China.

From both this character and the preceding one, it may be inferred that though the Chinese were well acquainted with their Western neighbours, they knew little or nothing of their Eastern neighbours. As we have good reason for believing that even at that early date the Koreans had already proceeded so far from their original Western home as to have taken possession of and colonized the present Province of Chih-li, we may conclude that between the small band of Chinese emigrants in Kansuh, and that of Korean emigrants in Chih-li, there was a considerable extent of uninhabited country.


(To be continued.)

## CHINESE MYTHOLOGY.

No. 7: 1st Part.


BY SINENSIS.

In the description given of the Yin and Yang or hermaphrodite Shang-te (No. 4. 4.) the Yang or male principle of nature is said to dwell upon the east of Tackeih or the

animated world  and the Yin or female

principle on the west. These two beings are the Great Father and Mother of the whole Gentile world; and as Imperial Heaven (the Yang) is born from the Yin, the latter is his mother as well as his wife and sister; while, on the other hand, as this Imperial Heaven or Mind in coming out of chaos equally throws off or generates the Yin, the latter is his daughter; e. g., "The Yin is the Mother of

the Yang, and Yang is the *Father of the Yin*." &c. *Sing-le* &c. *Sec. XI. p. 21*. This Yin (the Hindoo Yoni) is the same as the western Venus (or Juno &c) who, in the material system, was the female principle of nature, while the Yang (the Hindoo Linga) like Jupiter (or Osiris, or Baal &c.) is the animated Heaven, and the male principle of nature. "Mylitta or Venus.....being ever worshipped in conjunction with the great father, was esteemed the *female principle of generation*." *Fab. Vol. I. p. 251*. This being was also "the infernal Oceanic Venus or the *great mother*." *Ibid. p. 263*. "Venus is immediately connected with the *symbolical egg*..... and is declared to be that general receptacle out of which all the hero-gods were produced." *Ibid. p. 178*. Shang-te, as the animated Heaven, is styled "the lad in the azure jacket," or "The Azure Imperial Princely boy." Confucius says in his 家語 "The azure Heaven (Shang-te) resembles a

cover ; he is like a little boy dressed in azure clothes, and sporting in the midst of space." Hence Fuh-he, or Shang-te in human form, is represented as being arrayed in azure garments, while every thing in his palace was of that colour. "His character (the Gothic Surtur or the black) is that of the great universal father whom the Hindoos and Egyptians agree in representing of a black or dark azure colour." *Faber. Vol. I. p. 214*. Shang-te or Imperial Heaven is not only represented as a child, but also as an old man, and styled, "The venerable man of the Southern Extreme" (the point where the Yang terminates); "Of this female (the Great Mother or female principle—Yin) Noah was reckoned sometimes the husband or father, and sometimes the offspring. In the former character he was represented as a venerable old man; in the latter, as a new born infant. Thus the Egyptians, on account of his allegorical birth from the Ark (the Yin) depicted him as a child sitting in the calyx of the aquatic lotus which was a type of the ship Argo or Argia; and yet esteemed him the most ancient Eros or Cupid." *Ibid. Vol. II. p. 144—5*.

1. The part of the Earth which begins to appear as the waters of chaos or the deluge subside, is, of course the highest point, that is to say the centre, as the Earth is described as being elevated in the centre, and depressed at the four corners; "The four quarters of the Earth incline downwards, and rest upon Heaven; Heaven embraces Earth, and his ether penetrates every place, so that the whole (world) is Heaven." *Chung Yung Pan-c-huac-tseuen. Ch. I. p. 26*. On this

vast plain or mound, surrounded on all sides by water (called the four seas), arise the mountains of K'hwān-lun, the highest in the world according to the Chinese geographers; "K'hwān-lun is the name of a mountain; it is situated at the North-west, 50,000 *le* from the Sung-kaou mountain, and is the centre of the Earth. It is 11,000 *le* in height." *Kang-he*. On this mountain then, the "region beyond which there is nothing," K'een or Imperial Heaven, or Shang-te, the Yang or male principle, is born from the Yin or turbid chaos, or ovum mundi, or female principle of generation. The Yih-king tells us that this K'een or Imperial Heaven is born from T'ue-keih, or Monad, or the Circle of the world, and accordingly we are told that the K'hwān-lun mountain stands in the centre of a circle of four other immense chains of mountains by which it is surrounded. In this locality each destruction of the world by Deluge takes place, and here also, at each renovation, the whole universe again comes forth. And, as K'een or Shang-te, in his human capacity, is evidently Noah, who, according to the Yih-king emerges from the ovum mundi or Ark, with his wife, Imperial Earth, and his three sons and their three wives; the prototype of K'hwān-lun (as of the western Olympus) is mount Ararat. But mount Ararat, and the mount of Eden are the same, and therefore we shall find, in connection with this locality, traditions of Paradise as well as of the Deluge.

2. This locality, being the abode of the gods, is Paradise; it is round in form, and, like Eden, it is the "mount of assembly;" "K'hwān-lun is 11,000 *li* in circuit. It sends forth the cloudy air of five colours, and streams of five colours. The River of China (the Yellow River) flows towards the south-east." *Sze-lung-foo, Ch. VII. p. 1*. In the Shoo-king there is a legend about Shang-te appearing in a vision to King Woo-ting of the Shang Dynasty, (*Sec. III. p. 37*), and in the full account of this story, given in the history of the gods, the following passage occurs; "In a chariot sat a person arrayed in Imperial Cap and Robes, and having the appearance of a king, who called Woo-ting to the side of the chariot and said, I am 昊天上帝 (T'ae-haou, or Fuh-he deified), and I am going now to the assembly on K'hwān-lun;" &c. *Shin-sien* &c. *Vol. IV. Sec. III. p. 4*. It is recorded also, that the Emperor Yu called "a general convocation" on the Maou hill, which is one of the many Chinese transcripts of mount Ararat, and changed the name of that hill to Hwuy-ke" or the mount of the general assembly. See *Med's Shoo-king, p. 340*. Yu, who is certainly one of the Noetic family, was buried

on this mount, as Adam and Noah were buried on mount Ararat, its prototype. "To this sacred Northern hill (i. e. Ararat), northern with respect to so large a portion of the ancient civilized world, there is more than one allusion in Scripture: and the language of inspiration is such, as to leave but little doubt, that Eden was the prototype of the Olympic synod or holy garden of the pagan hero-gods &c. The Babylonian monarch (*Isaiah XIV. 13*), not content even with the impiety of an ordinary deification, claimed, in the pride of his high speculations, the loftiest seat of the holy northern mount, that hill of the congregation or synod of the demon-gods, whether known by the name of *Mera* or *Ida* or *Olympus* or *Atlas*." *Fab. Vol. I. p. 349*.

3. Imperial Heaven or Shang-te, who is both Adam and Noah, or rather Noah as a reappearance of Adam has his earthly abode in this region. "Within the seas, in the valley of K'hwān-lun, at the North-west is the Ruler's (Shang-te's) lower recreation-palace. It is 800 *le* square, and 80,000 feet high. In front there are nine wells enclosed by a fence of precious stones. At the sides there are nine doors through which the light streams, and it is guarded by beasts." *Kang-he*. These beasts are what Faber styled "Gentile Cherubim," or the Scriptural Cherubim distorted by tradition; and they are placed in the very position assigned to the latter in Gen. III. 24. "Each has a Tiger's body, and nine heads with faces like men. They stand on the east side, where all the gods dwell." *Shin-sien &c., Vol. IV. Sec. V. p. 1*. In the passage from the history of of the gods, the "White Dove" is mentioned as being amongst the Birds and Beasts which are congregated in this locality. See *Med's Chin. Dict.* 鵠 Shang-te's wife (the Yin personified) also dwells in this region, immediately over which is Shang-te's heavenly palace which is situated in the centre of the Heavens, as his earthly one is in the centre of the Earth. "The fifth (i. e. the one in the centre of the sacred circle) is the K'hwān-lun mountain, the centre of the Earth. One says that it is in the midst of the eight waters. Above are the should-

ers of Heaven in the form of a c 

..... The Queen-Mother (Yin or female principle of generation) dwells alone in its midst; in the place where the Genii sport. On the summit there is a resplendent temple of precious stones, and a glittering azure hall, with lakes enclosed by precious gems, and many temples. Above rules the clear ether of the ever fixed star (i. e. the Polar

Star). It (the mountain) rests in the midst of Heaven's one original ether (i. e. 氣 from which every thing in creation is made, 太一). These five mountains are beyond the (four) seas," i. e. beyond the Chinese Empire. *Shin-sien &c. Vol. V. Sec. III. p. 4*. "The Western (the Yin or female principle of generation dwells on the West of the sacred Circle) Queen-Mother is a goddess (神) in human form, having Tiger's teeth and the tail of a leopard. She has dishevelled hair; her head is ornamented; and she delights to dwell in the Cave. In the Chow Dynasty king Mah made an excursion to the K'hwān-lun mountain to see her, and the Western Queen-Mother came out to receive him; &c.

*Urh-ya. 中. p. 36*. "The great Western," mountain sacred to his goddess, "is in midst of the Tsing sea the Western Queen-Mother erected upon it a beautiful white temple, and established three purely white cities, where there are trees bearing white gems, auspicious beasts, the water of immortality and beautiful birds; which she bestows upon her sons and daughters dwelling there, in order that they may become refined by contemplating them. Above this mountain rules the subtle ether of 太白 (Venus), and it rests in the midst of the seventh Air or White Heaven." (Heaven consists of nine stories according to the Confucianists and the stoics). *Shin-sien &c., Vol. V. Sec. III. p. 4*. This Being then, is the "White goddess" of the Greeks and Romans. This fable (of Proserpine) is but a repetition of those respecting the *dore* of Juno, Isi, Derceto, and Venus. "The Hindoos" designate Isi, (the female principle of generation), "the White goddess." *Fab. Vol. III. p. 41*. The mountain which this goddess presides over is in the midst of a sea which represents the Deluge; and as the waters retired it would resemble an island; and hence this is the "Holy White Island of the West," or the Ararat of Hindoo Mythology. See *Fab. Vol. I. p. 392*. "By the cavern of a mountain was meant the Ark resting on amount Ararat." *Ibid p. 135 note*. This idea is based on the fact that Lot and his daughters were saved in a cave from a Deluge of fire. As the Great Father and Mother, or Imperial Heaven and his wife, are astronomically the Sun and Moon, these luminaries are to be found in this region; "More than 2,500 *le* up the mountain (K'hwān-lun) is the place where the Sun and Moon are hidden, and whence their light is reflected." *Kang-he*. "The hermaphroditic lunar deity is fabled to have there (in mount Mera—the Hindoo Ararat)

concealed herself, and afterwards to have become the mother of a numerous progeny by the Sun." *Fab. Vol. III. p. 204.* Hence were are told: "The Sun enters the centre of the Earth, and as it were copulates with her." *Sing-le &c., Sec. XI. 21* The Earth or 太陰 is the Moon, astronomically. Hence it is said of Fuh-he or Shang-te in his human character, "He had the virtuous nature of a Sage, and his appearance was bright as the Sun and Moon; hence he is called *Tae-hoan*." *Mirror of Hist. Vol. I p. 13.*

### SKETCH OF RUSSIAN INTERCOURSE WITH, AND THE GREEK CHURCH IN, CHINA.

*Seventh Part.*

BY J. DUDGEON, ESQ., M. D.

The next ecclesiastical mission was that of 1808, which came to the relief of the one that had been here since 1795. The return mission left Peking on the 11th May 1808. This mission like that of 1794 was detained for some time on the right of the Boro. The Pristaf (Foreign office Agent) of this mission was Parvouchin and its chief the celebrated Sinologue Pater Hyacinth (family name Bitchurin). The priests of the mission were Seraphim and Arcadius; the students Sipakoff and Zimailoff, the verger Yafitsky and the Doctor.

The mission of 1820 followed, under Tinkowsky as conductor and Peter (Paul Kamensky, in Chinese Pa) as Archimandrite, celebrated for his knowledge of Mantchu, to renew that of 1808. Dr. Woieckhowsky was physician to this mission (1821-30). Tinkowsky's account of his travels with notes by Klapproth, was translated into English from the French by Lloyd. A number of errors have crept in, some of which are not, I am told, found in the original. This mission reached Peking on the 2nd December 1820, having been detained sometime at Ourga and Kalgan, on account of the death of the Emperor Kia-king on the 23rd August. It was considered necessary,

that the customary hundred days of mourning should pass over, before the Russians, who did not conform to the Chinese usage, should enter Peking. At one time it was even proposed to send them back to Kiachta, but on account of the fatigues they had already undergone, and the expense to the Chinese Government, the viceroy permitted them to proceed, but not without detaining them, in order that he might learn the will of the court. At the time, the mission was kept ignorant of the cause of the delay. Tinkowsky resided here five months and a half, leaving on the 15th May 1821. It is unnecessary to enlarge here upon this mission, as its travels, written by its Pristaf, have been given to the world in several European languages.

The return mission of 1820 carried back a large number of books for the library of the Asiatic Department of the Government, for the school of Asiatic languages at Irkutsk and for the Imperial library of St. Petersburg. The greater part of the baggage, amounting to 14,000 lbs. weight, consisted of books belonging to Father Hyacinth and the members of the mission. All the previous eight ecclesiastical missions together, during the past century, did not take home so many and such useful books. An idea of the magnitude of these relief missions, insignificant when compared with the caravans, may be formed when we say that, that of 1820 in going to Peking was composed of 10 persons, with an escort of 35 men, and for conveyance of the baggage, 84 camels, 149 horses and 25 oxen were employed. Their protracted stay on the steppe had caused the loss from cold and snow, in four months of 35 camels and 29 horses.

The expenses to and from Kiachta were paid by the Chinese Government. As soon as the missions crossed the frontier, they were under the protection of the Chinese Government. After the treaty of 1721, the merchants bore their own expenses. But as they were subject to extortion in the matter of hiring and exchanging animals, making purchases &c., the clause in

the treaty of 1728 was inserted to the effect "that if the merchants wish to purchase on the road, camels, horses and forage or to hire workmen at their own expense, they are permitted both to buy and to hire." The Russian Government never wished to burden the Chinese with the expense of its subjects travelling through Chinese territory. The Chinese Government undertook the conveyance as it did the maintenance of the mission at Peking, willingly, and as a proof of its friendship, and once begun it did not care to break off such allowances. When difficulties arose with the tribunal on this subject, and the Russians memorialized, the officials became timid, and requested the expressions to be moderated or the objectionable phrases to be cancelled, for their own safety, as they were obliged to lay such matters before the Emperor, and they dare not make known to him that Russians, subjects of the most powerful empire bordering on China, had to defray their own expenses while journeying in the Chinese dominions. On one occasion when merely the assistance of the government was asked, according to the treaty of friendship, the mandarins, fearing that greater claims might be advanced, insisted that the word *convention* should take the place of *treaty* which was accordingly done, without however mending matters. The word *treaty* has an unpleasant ring about it to mandarin ears.

But the travelling expenses were not all that the Chinese government paid. Some of their other kind acts, such as the granting of Mission and Legation premises, the building of churches, the pensioning of the descendants of the Russian captives &c., will be noticed in the proper place. We have seen already that they granted a burying place and maintained and educated Russian students. They maintained, in a word, the entire mission up till the last treaty (Tientsin 1858) at a cost of 1,000 rubles and 9,000 catties of rice annually. Every three years, they allowed about 600 rubles for clothes for the members. Each member received monthly 80 cat-

ties of rice. For aught known to the contrary, the same sums are still disbursed yearly from the treasury for the same purposes; in fact it is said that the officials themselves now appropriate the sum formerly given to the ecclesiastical mission.

The Russian government supported the mission to the extent of 16,250 rubles yearly. Of this sum 1,000 rubles were set apart for the maintenance and instruction of the young Albazins. But this is not all the income of the mission. Besides liberal gifts from the merchants at Hankow, Tientsin, Kalgan, Ourga and Kiachta, and especially the latter. They derive about 300 rubles annually from houses and lands. These houses, especially in the Chinese city, were occupied as shops and warehouses by the Russian merchants of the previous century. They possess land in different places in the environs of Peking.

The whole question of travelling and resident expenses has been altered since 1858. There is now no longer one mission but two—a political and an ecclesiastical. The former is connected with the Russian Foreign Office, the latter with the Synod. The Synod pays yearly 12,000 rubles to the ecclesiastical mission. But although it has been stipulated by treaty that the whole charge of both missions shall be borne by the Russian government, it has been arranged that the members of both missions on the representation of the Ambassador shall be conveyed to and from Kiachta at the expense of the Chinese government. The Russian government allows a sum of 600 rubles to each person for the journey either way, and at each of the stations, some 30 in all, each person is expected to disburse three rubles, besides other incidental expenses. The travellers in this case proceed by the western Chinese official post route; by either of the other two roads, which are more direct, the Russians themselves must bear all the expense. The last treaty defines the postal arrangements between Russia and China. The actual communications at present are the following:—

There is a mail from Peking to Kiachta twelve times yearly and the same number from Kiachta to Peking, carrying letters only. The whole distance is done in eighteen days. There is also a heavy post carrying 4,000 catties, six times yearly from Kiachta and three times yearly from Peking. The above are all at the expense of the Chinese government. Besides these, the Russians on their own account, have three light mails and one heavy to and from Kiachta each month.

The next relief mission occurred in 1830 under the hieromonk Benjamin, which returned to Russia in 1832 taking back the mission that had been here since 1820. It was under Colonel Ladyjensky and in the suite were the Astronomer Fuss and the Botanist Bunge, who resided only eight months in Peking. Dr. Kirillow was physician to the new mission (1830-40).

This was followed in 1840 by the next mission under Ljubimow (afterwards Director of the Asiatic Department), Palladius and Goshkewicz, the former at present Archimandrite, the latter, who had made meteorological observations for 10 years at Peking, became afterwards Consul at Hakodadi in Japan. Wassilyeff, the great Oriental scholar, now Professor in the University of St. Petersburg accompanied this mission and lived for 10 years in this Capital. Polykarpos was the Archimandrite and Dr. Tatarinow the physician of this mission. This has proved itself the most illustrious of the many illustrious missions, that have adorned the Greek church in China. Such names as Wassilyeff, and Palladius, not to mention Tatarinow, Bunge Gashkewicz and Zakharow, and many others are known where learning and worth are esteemed. The two former especially stand as Sauls in their respective departments among the host of Chinese scholars like Morrison, Medhurst, Legge, Williams, Wylie, Wade, Edkins, Martin, Schereschewsky, Hobson and others.

This celebrated mission was relieved in 1850 by the new mission under Kowalewsky as Pristaf. Kowalewsky made

two journeys to China—the first to Peking in 1849-50 and the second to Kuldja in Chinese Turkestan, in 1851-52. The Notes of his journeys have been published in Russian and translated in part at least into German (Vide, Ermaus, Archives XIII Vol. IV Part p. 587 Berlin 1854). Palladius became Archimandrite and Dr. Basilewsky physician of this mission. Mr. Seatchkoff at present Consul-General for Russia at Tientsin, was the Astronomer.

This mission was relieved in 1859 under Perowsky, the last Pristaf who came to Peking. Archimandrite Gury at present a Bishop in Russia was at the head of this mission, and Dr. Karniewsky was physician (1858-62). In 1861 he became Doctor to the Russian Legation when the new regime was inaugurated. He was followed by Dr. Pogojeff (1863-66) and he again, was succeeded by Dr. Bretschneider, the present physician 1866—Archimandrite Gury returned to Russia in 1865 and was succeeded by Archimandrite Palladius, who during the period Archimandrite Gury held office, had been attached to the Russian Embassy at Rome (1860-64.) This is the present mission, the 15th since Hilarion, extending over a period of 155 years. The other members of the mission are Father Isaiah (1858—), Gerontius (1856—) who was formerly at Mount Athos, and Johann (1866—) a curate. He is a widower and according to Greek Church he cannot again marry. It thus consists of one Archimandrite and three ecclesiastics. The Legation, according to the new regulations of 1870, consists of an Ambassador, a secretary, two interpreters, (one more advanced and one younger)—a physician and 2-3 students. General Vlangaly is the present Minister and with the exception of a visit home in 1869-70, has been at his post since 1863. His predecessor Baluzsch was only Resident Minister.

From 1806, when Russia sent the magnificent embassy of court Golowkin to China, but which was not permitted to proceed to Peking for the reason already detailed, until 1851, the only re-



lations Russia had with China consisted in the trade at Kiachta which developed more and more every year, and in the residence of the Russian ecclesiastics at Peking.

In the first half of this century Russia had employed herself thoroughly with Chinese studies and especially did the members of the ecclesiastical mission contribute much to the knowledge of the country and its weakness. A subsequent chapter on the Literature of the mission will shew what has been done towards a better acquaintance with China. People therefore began in Russia to have their minds occupied with the question, how more favorable conditions were to be obtained and how the possession of the Amoor could again be secured? The treaty of Nanking at the same time, encouraged the Russians to demand as favorable terms as the western nations had received from China.

It was very important for Russia to have besides Kiachta a mart for commerce with China on the frontier of the Kirghis steppe. On the 25th July 1851, Kowalewsky on this account, concluded a commercial treaty with the Chinese at Kuldja. In consequence Russians factories for trade were established at Kuldja and Tshugutshak. The Amoor question was set at rest, by count N. Muraweff, Governor General of Siberia since 1849. The mouth of the Amoor was visited and taken possession of in 1850-51; after the Academician and naturalist Middendorf had previously travelled over that region and described it. (He returned in 1845.) The Russians received from the Chinese, the permission to navigate the Amoor. The Chinese did not oppose the settlement of Russians on the left bank of the middle Amoor. On the 16th May 1858 General Muraweff concluded a treaty with the Chinese at Aigun, which secured to the Russians, possession of the left bank of the Amoor. As early as 1857 Admiral Count Putyatin who had already opened the ports of Japan to Russia, was sent to China as Ambassador. Count P. spent two months in Kiachta, be-

cause the Chinese made difficulties about receiving so eminent a Russian official at Peking. Probably the troubles with the allies rendered this step prudent if not necessary. He therefore, sailed down the Amoor to Nikolayevsk and from thence to the Peiho. From this point also all communication with Peking was denied him. Ultimately it was conceded that a letter from him would be forwarded to Peking but that he must return to Kiachta to await the reply. To this he objected and finally it was agreed to send the reply to Taku, whether he would return to receive it. The result was, a refusal to see him at Peking with an intimation that the *Kotou* could not be dispensed with. In company with the allied Plenipotentiaries, he afterwards proceeded to the mouth of the Peiho and on the 14th June 1858 succeeded in having his treaty signed, by which among other concessions granted later to the allies on the 26th June, exactly 15 years after the treaty of Nanking, the country between the Ussuri and the sea, as far as the confines of Corea, was granted by the Chinese to the Russians.

In the year 1855 the Russian factories in Tshugutshak were burned by the people, and the Russian Consul Tatarinow had to flee to Russia. In 1857 negotiations were therefore entered into at Kuldja with the Chinese by Sacharoff, to whom a division of Russian soldiers was also given. The Chinese were obliged to pay the value of 440,000 lbs. of tea which had been destroyed. In the year 1859 General Ignatjeff (at present Ambassador in Constantinople) was sent to Peking to talk more closely over the frontier affairs with the Chinese and to negotiate about the trade of the Russian merchants. It is well-known what an important part Ignatjeff played during the Chinese war in 1860, as mediator between the western powers and China. Russia concluded a treaty with China in October 1860 at Peking which still forms the basis of the relations of Russia with the Celestial Empire.

(To be continued.)

## TAO 道: AN ESSAY ON A WORD.

## Third Part.

BY T. WATTERS.

This brings as into the purely moral and spiritual world, and it is only by metaphor that the terms way and road can now be used, for we have to do with such abstractions as Virtue and Vice. Yet there are not, perhaps, any civilized tongues in which the form of expression, path of virtue, does not occur, and the Chinese seems to be particularly fond of its application. We have seen how Chon (周)-tao means the road to Chon, and also a broad and far-extending highway. So we now find it employed to denote the highway of virtue, \* and ta-tao, or great road, is again synonymous with it, while hsiao-tao or small narrow road is its opposite. These words, however, as will be seen hereafter have still other significations. Here we may digress for a moment in order to indicate the different views which Chinese and Westerns take of the path of virtue. According to the former it is a wide large road, level and free from obstructions, and for the most part straight. According to the latter it is a pinched narrow way. Vice with the Chinese is typified by the narrow, devious paths into which evil influences from without constrain a man. According to the sages of the West, vice is a wide and easy road and smooth—it lies about men in abundance; while before virtue the immortal gods put sweat-producing toil, and its way is long and difficult. With the former the difficulty is to retain virtue—with the latter to acquire virtue. Yet there are many occasions on which Chinese and Westerns are found uttering opinions on this subject very

much alike; but we must return to Tao. Another name for the path of virtue is chêng (正)-tao, which, as has been seen denotes the correct way or highway. Hence it comes to denote the highway of the upright, and its opposite is hsie (邪)-tao, or devious paths, for as we are repeatedly told the way of virtue is one but the paths of vice are many. Shan (善)-tao, or excellent way is another name for virtue, though it has also several other significations. Its opposite is ngo (惡)-tao, wickedness. Hsie (邪)-tao, denotes the paths which turn off from the right way, and is frequently applied to the ways of lewdness. The only proper course for a man, according to Chinese ideas, is to marry, and if he do not marry but indulge his lusts unlawfully, he errs from the proper path of life. We are reminded by this of the advice of a quaint old poet.

"Wholly abstain or wed. The bounteous Lord  
Allows thee choice of paths: take no byways."

Another name for the above vice is Hwa (花)-tao, or Flowery road, so called for reasons which are obvious. Chi (直)-tao, straight way, denotes honesty and frankness in speech—to be without obliquity of flattery or detraction—\* to

Nothing extenuate  
Nor set down aught in malice."

This phrase signifies also honesty of conduct—faithfulness to what is right in spite of rebuffs †—and honesty generally. Its opposites are hsie-tao and Wang (枉)-tao, both meaning the tortuous bye way of moral depravity and dishonesty. In a similar manner Bacon referring to the "mixture of falsehood in business" says:—"these winding and crooked courses are goings of the serpent." Honesty of conduct ap-

\* Legge, Chinese Classics Vol. 2, p. 267 see note.

• Lung-yü Chuan 8, p. 12 and commentary.  
† Lung-yü Chuan 9, p. 18.

pears in certain cases as fairness or impartiality, and we find *Chi-tao* used in this sense in the Yung-chêng Edicts. The Emperor rebukes a Governor of Kuang-hsi for referring to his partiality, and asserts that his Government is one of impartiality, (*Chi-tao*) and not one of partiality, (*Chū 曲-tao*, or crooked way). \*

The straight way, again, is the common way, and hence *Chi-tao* comes to denote the ordinary course, as when it is said that after assuming the garb of filial mourning one may simply observe the ordinary ceremonies (*Chi-tao*). † When used alone, *tao* often denote the way, that is the right way, on the path of virtue.

*Yi* (以)-*tao* is in accordance with virtue or rightly, and *pu* (不)-*tao* not the way, means wrongly or wickedly. But this last expression comes to have also a very definite signification and is the legal term for one of the *Shi-ngo* (十惡) or Ten Crimes. In this use it denotes a partially successful attempt at wholesale murder, and the offence has a terrible punishment. The etymology of the expression is thus given—the individual who commits such a crime turns his back on and rejects virtue—the *Chêng-tao* or perfect way—and hence his deed is called *Pu-tao*, similar to our “misdemeanour” but of a graver nature. ‡

From meaning a way or course *Tao* next comes to have the signification of making way or leading into a course. Thus, for example, in the *Shu-ching* it said of *Yü* that he conducted certain rivers into their channels and the expression used is simply *tao*. § So also to open a

passage or clear the way, as for a ditch or sewer, is *tao-ta* (道達). \*

The use of our word in this sense, however, is chiefly metaphorical and will come under our notice hereafter.

*Tao* also means a line or stroke, perhaps because a road is represented symbolically or pictorially by a line. Thus a common expression for drawing a line on paper is *ta* (打)-*tao*, to strike a road literally; but *ta* here as in many other cases simply makes a verb of the word to which it is prefixed. The lines of the *Pa-kua* or Eight Diagrams are spoken of as *tao*, though a deeper meaning is often attached. Then as *Virgil* and others use *via* for a row or avenue of trees, so a line of flowers or trees is frequently expressed in Chinese by *tao*, as when one says *Mei-hua-tao*, a row of the *Mei-hua*. So also the word is applied to the scores or black lines which a water coolie, for example, makes on the wall of a house as a tally for the number of buckets of water which he supplies.

The meaning of a line or stroke to denote the number of times an action is performed conducts us readily to the next use of *Tao*, viz:—in the sense of a time, as when we say three times, four times. In certain cases twice is expressed by *Liang* (兩)-*tao*, thrice, by *San* (三)-*tao* and so on with the other numerals. The Chinese have a mode of torture and punishment which consists in drawing a cord tightly round the neck or other part of the body, and this is spoken of as being inflicted so many *tao* or times.† Here, however, the use of the word seems to dovetail into another which will be mentioned presently, that as a so-called numerative. With *tao* in the above sense we may compare our own word *Score*, which originally meant a notch or

\* 5th Year 9th Month 13th day. The *tao* is implied through not expressed.

† *Li-chi* Ch. 7, p. 62.

‡ See the *Ta-ching-li-li* (大清律例) Chs. 482 & 6. But the *Chêng-tao* also means the established laws and institutions of a country, and *pu-tao* is what is illegal. This is more correct I think, than the explanation given above.

§ Legge, Chinese Classics Vol. 3, p. 93, et al.

\* *Li-chi* Ch. 3, p. 45.

† See, for example, the *Ta-ching-hui-tien*. Ch. 68.

stroke in a piece of wood as a tally, but this has come to have a definite numerical signification. A nearer approach is perhaps found in the German word *Mal* or *Mahl* which originally denotes a spot or dot and is added to the cardinal numerals and other words to express the number of times an action is performed.

Like the corresponding words in other languages Tao denotes the way or means of affecting or attaining anything and the mode of operation of any agent. Thus the expression Wang (王)-tao, along with other uses denotes the mode of attaining kingly power or universal empire. Pa (霸)-tao is the way of attaining kingly power by force of arms, and is opposed to the above which denotes a mild and peaceful mode of attaining supremacy. In modern times pa-tao denotes any violent and overbearing conduct. Chun-tzu (君子)-tao is, along with other things, the way of becoming a sage. So we have also ssü (死) and shing (生)-tao, meaning respectively way of killing and way of keeping alive, or means conducive to life and means leading to death. Shing-ts'ai-ta-tao (生財大道) is an expression of Confucius referring to the highway to national wealth—the great road to the attainment of national prosperity, which he elaborately explains. This phrase, like many others derived from the classics, has passed into popular use and undergone a change in the transition. It may now be seen written up over the doors of shops and private houses in every city and village throughout the empire, and simply means the highway to wealth, or there is a great way to the accumulation of riches. Again our expression "by way of" is represented in Chinese by yi (以)-tao and so we meet with such statements as this:—It is

not by way of feeding them, that is, not for the purpose of giving them food, pu-ye-shi-tao (不以食道).\*

From meaning the way or means of doing a thing Tao comes to denote an art or contrivance, and is then said to be synonymous with shu (術) which has that signification. In fact this latter word is not unfrequently added to the former in this connection, though the double expression seems to be very often used in a bad sense. So there is not seldom something of a wicked idea in the use of Tao alone in this manner. Thus in the *Fortunate Union* Kwo-kung-tzu calls the artifices invented by his friend for the capture of the heroine, ingenious devices—ch'i (奇)-tao.

## CONNECTION OF CHINESE AND HEBREW.

### Paper VI.—Part I.

BY REV. J. EDKINS.

I now proceed to the sixth law.

In detecting the primeval value of Hebrew words it is necessary to know the history not only of the sibilants and R and L but of the vowels and some of the remaining consonants.

When early Colonists carried with them to Bœotia the Phœnician alphabet supposed to have been about B. C. 1500, five of the letters were appropriated to the representation of the Greek vowels. Aleph became Alpha, He became Epsilon, Vav became the digamma, Yod became Iota and Ayin became the shorter O. Of these, two were properly consonants. They were He and Ayin representing H and G. The other three had the value A, I, U. In Cadmus' time however Ayin had evidently become little more than a vowel, and He was probably a very slight aspirate like its neighbour Hbeth which the Greeks took for long E and called eta.

For etymological comparison we cannot implicitly adopt the sounds attached to the letters in the time of the Greek adoption of the alphabet as a standard. We must go

\* Li-chi Ch. 7 p. 48.

farther back. In seeking to recover the original value of the Phœnician letters there is no method so sure as the comparison of Semitic roots with their equivalents in other families of languages.

By applying this test we learn that Vav was a vowel or semivowel as in Arabic where its value is W. Thus the Greek Ionia or Ion was Yawan which is spelt Javan in our English Bibles. The gold producing land of eastern Arabia, lying south west of Babylon, is Havilah to our English translators, but to Strabo who heard the Vav pronounced as U it was the land of the Chaulotaioi. When Vav was not W it was originally a true vowel and took the value O or U. Thus GHAVON *sin* becomes the Chinese 千 Kan *sin against*, Chavar *was blind* becomes the Chinese 瞽 ku *blind*, Ghur *was watchful, waked* becomes Ngo 悟 *wake*.

The signs Vav and Yad are our semivowels W and Y, and they often interchange. Thus YAYIN *wine* is the Greek oionon and our wine. The letter A also interchanges with them. Thus in Arabic aywan *a court, hall, portico* agrees with the Chinese 院 yuen, *court*; and an, *awan time* seem to be connected with the Greek aion *age, period*, and the Chinese 圓 yuen *circle, round*.

How Yad for example became a consonant may be seen in the root BRYN *to distinguish*, the Chinese 辯 BRYN, *distinguish, discuss*. The Hebrew root means perception, the Chinese expresses the act of making distinct. The Hebrew has the substantive BAYIN *a space, interval*, hence, as a preposition, *between*. The medial, I, has here become a consonant Y through the tendency of the Semitic mind to expand its roots into dissyllables. We see the primitive form in the verb BRYN, in its original purity undisguised by accretions and in exact accordance with the Chinese root. No scholastic theories about Aleph, Vav, and Yad being necessarily consonantal, can conceal from us the patent fact that we have here two consonants connected by a true vowel.

So again BETH *a house* became BAYITH from an extension of the vowel in an older BITH. Here Y is I formed into a consonant. In the 府 Pu of the Chinese meaning *house, mansion, city*, we have the same word, a final T having disappeared. If it be asked how do we know that a T has been dropped from this word, the inquirer is requested to give his attention to the subject of the phonetic 付 Pt. This is used

in the sense *to give*. But 撥 PET is also used in this sense and so also is 俾 pei which on other grounds is known to have once had a final T. Following this clue we may expect to identify the characters 附 Bo *rely on*, 符 Bo *in agreement with*, a seal, 忖 Po *to think*, 怙 Po *think*, 舢 Bo *boat*, 腐 Bo *rotten, putrid*. They will be found, after adding a T to each to agree with the Latin fretus, *relying on*, the Mongol bidagomji, and German pertschaft *a seal*, the Latin puto, and Mongol bodaho *to think*, the English boat and the Latin putridus. Resemblances occur in abundance if while looking down the list of words written with this phonetic in Callery, Morrison or Williams, we append a T to each.

It was not so easy for the medial V to become a consonant. Yet it occurred in MAVETH *death* from MUTH *died*, the Chinese 沒 MUT *disappear, die*. In BUM the root of BAMAH, *a high place* we recognize the Chinese Fung *a raised seal, a hill, summit of a hill* &c. Buts *cloth* is the Chinese 布 Po or Pot, *linen or cotton cloth*.

In comparing Hebrew with Chinese roots the letter Ayin must be regarded as having a G and K value. To consider it as a mere breathing tends to hide the connection of many really identical words. I shall write Gh for it.

In the time of Greek intercourse with the Phœnicians and Syrians this sound originally a consonant had become a breathing. They, Greeks, said arrhabon and the Romans arrhabo for the Hebrew Gherabon *a pledge*. In the Hebrew proper names transferred into the Greek of the Septuagint the usage is variable. In Ebenezer and Eliezer, the Ayin of Ghezzer *help* is lost. Such is the case also in Edem, the garden of Eden, where the root Ghed means *pleasure* as in the Chinese 吉 KIR *good fortune* and 喜 KIR *joy*. But in Gomorra, the city destroyed with Sodom, and in Chodollogomor, the king of Edam (Ghelam) or south western Persia, Ayin is represented by G. So also the name Kirjath Arba is written Polis Arbok, the city Arba Gh.

It may be concluded that in the third century before Christ when the version of the Septuagint was prepared, the consonantal sound of Ayin still lingered in many words, while in others a vowel took its place. This is the reason that in Greek transcriptions Ayin has widely the differing forms, A, O, G, and K.

Arabic grammar distinguishes two sounds

of Ayin, namely A and a hard G. When the sound is G a dot is placed over it. This is a further proof that the true old sound of this letter was G, and that this value was lost gradually.

Becoming weak very early, it was often interchanged with Aleph. Thus the Hebrew *Abaddon the destroyer* is in Syriac spelled with Ayin as the first letter. *Abad destroy* is the root, agreeing with the Chinese 廢 *Pit abrogate, destroy*.

It would seem that the primitive value for Ayin has been better preserved in the southern Semitic languages than in the northern.

Examples will now be given of what appear to be identical roots in Hebrew and Chinese containing in the one the letter Ayin and in the other G or K.

GHALAH *he ascended*, 高 *KOK high*, celsus, collis, hoch, high. Compare GHARAG *ascended*.

GHALAZ, GHALAS, GHALATS, *rejoiced* 喜 *HI or KIT glad, gaudior*. The phonetic of this character is 吉 *KIT*.

GHUPH *covered with darkness*, 蓋 *KAP cover*. The Greek *Kalupto hide* inserts L. This also occurs in the other Hebrew form GHALAPH *covered*.

GHAMAD *blood*, Compare *KEM he rose*. In Chinese we find with N G for M 擎 *GANG set up*, 仰 *NGANG look up to*.

GHETSEM, *a bone* 骨 *KIT, a bone*.

GHANAH *sang*, 喧 *KAN sing-ing of birds*.

GHANAH *was afflicted* 艱 *KAN suffering*.

GHINYAN *a matter*, 件 *GIN, a matter*.

GHATSAM, *bound*, 結 *KIT tie*.

GHAYIN, *eye, fountain*, 眼 *NGAN, eye*, 源 *NGON fountain*. Gesenius cites the first of these Chinese words as identical with the Hebrew, and writes it *LAN* not knowing that the old sound was *NGAN*. Some objections that occur to the view here taken of the value of Ayin will be now considered.

Cadmus the Phœnician, or the person that the Greek tradition of Cadmus represents, used it when he gave the Greeks an alphabet for O. It may be concluded from this circumstance that at that early period the Hebrew Ayin had already ceased to be G and had become a breathing in some words, and a rough sound from the throat, allied partly to G and partly to R, in others. As the second of these values did not exist in

Greek, Cadmus would use the sign Ayin for some vowel sound. But as all the other vowels were supplied with marks he would appropriate this one to represent O.

Another objection is that some accepted identification of Hebrew with European words will be rendered doubtful. But it may be replied, if they will not bear investigation, let them go. Thus GHALAH *he ascended* is identified with *altus high*. The meaning of *altus* is not only high but deep, and it is therefore not so much upward direction that it expresses as distance. Compare it with *Olum formerly oltus*, ille *he* and the Chinese 伊 *I*, 伊 *that*. It seems to be more properly connected with this root.

The word GHABAR *passed over*, presents some difficulty. GHEHER is the *opposita eide* and as a proper name, Heber, originated the national designation Hebrews. The Greek is *hyper, over, beyond, above*. This has become super in Latin, over in English, über in German, upari in Sanscrit. We are also told that the Greek *para, peran* and *perao* are the same word, as also our fare, ford, &c. I would suggest that these words should be divided into two groups, one attached to the root PAR and the other to the root GAP, both having the sense to *pass*, and that they should be identified with the Chinese

發 *PAT go forth* and 過 *KA to pass by*. If we are allowed to add P to the root 過 *KA* we may then proceed to identify 禍 *ho calamity* with the Hebrew HHEBEL *sorrow* and 鍋 *ho, group, associate*, with HHEBEL *a company of people*, and HBAR, *friend, fellow*. Can this addition of P to the phonetic 高 which I will call *KAP*, be much objected to when it is considered that 合 *HAP* or *GAP* a word that retains its final P to modern times and means *combine, connect*, agrees in sense with 鍋 *ho companion, company*? We may then restore a P to the word 過 *KA pass* and identify it with the Hebrew GHEHER and GHABAR.

Etymology derives great assistance from the identification of the Hebrew Ayin with K and G. Thus Paal *to do* (PAGHAL) is seen to be the Latin *facio*. Kir *a well, citadel* is the same as Ghir *a city*. Kirjath *a city*, the Slavonic *grad, grade*, in Novgorod and Belgrade and the Celtic *caer* in Cardiff, Caernarvon, and Carmarthen, (and perhaps the Latin *civitas*) are also the same word. The Scythes and Celts, before their migration,



to their present localities were in close contact with the Semites and took from them both words and grammatical laws. Thus in Celtic the law which places KAER city before its genitive is the same which made the Hebrew say Kirjath Arba for "city of Arba."

The H-brew F is generally regarded as originally P. The Arabic prefers P and calls the letter F. But that language is in many respects more modern than Hebrew. The Syriac calls it Pe like the Hebrew. This value is supported by the fact that in the Greek and Roman alphabets P holds its place after O. The letter F occurs in Latin after E, that is in place of the Digamma and Hebrew Vav. In Greek it appears as a supplemental sign near the end of the alphabet.

In Chinese the letter P has gone through the same change to F. The name of Buddha is in that language Fo but in Southern Fuhkien where the popular language is unusually old, it is Put. The word Fei not, *what is morally bad, to destroy*, is in English bad, false, in Latin falsus. We find in Fuhkien the word p'ai used in the sense bad, and in all China 不 put or pu is a perpetual reminder of the archaic value of 非 fei once the same word.

The Hebrew words PAKAH open, PATASH beat, PAZAR scatter, PAGAGH strike, KHAIHAR cover, HIAHHAZ hasten, GHARAPH rob, snatch, (Latin carpo), agree in sound and sense with the Chinese words 關 P'IK open, 伐 BAT beat, 撥 P'AT disperse, 拍 P'AK strike, 蓋 KAP cover, 甲 KAP covering, 急 KIP hasty, 划 KIP rob.

## CORRESPONDENCE.

### THE CHINESE CIRCULAR.

To the Editor of the Chinese Recorder:—

In the July issue of the RECORDER an abstract is given of the Chinese Circular on Missions.

I do not exactly agree with the view you take of this document as a whole, for I look upon it rather as an excuse offered beforehand for premeditated outrages than as an indication of measures being taken to prevent them. Nor do I assent to your statement that: "It will be seen that nothing expressly

allowed by the treaties is restricted by these rules;" for, even as the abstract stands in the columns of the RECORDER, Chinese women are prohibited from entering the churches: a prohibition which seems difficult to reconcile with the permission to profess Christianity granted by the treaties. My object in writing, however, is not to discuss the object of the Circular, but to draw attention to the fact that the abstract of it given in the RECORDER scarcely gives a fair idea of its character. Some of its most objectionable clauses are there transformed into vague expressions of the most innocent appearance, while others seem to have disappeared altogether.

Thus Article III, as summarized in the RECORDER, might appear to require of missionaries only that they shall refrain from vilifying the sages &c., a caution which missionaries as far as my experience goes, do not require; but in the original document there stands the demand that: "missionaries must submit themselves like everybody else to the authority of the local officials." That is missionaries must be treated as Chinese subjects, and not as subjects of their own governments.

Article VII, as put in the RECORDER requires that missionaries address the local officials by petition as native scholars do, and when they wish to see them personally, treat them with the same courtesy.

The idea presented here to a European unacquainted with China, is that a missionary on entering a Yamen is to take off his hat and make his application to the magistrate in a respectful manner.

The document itself says: "The missionaries ought to observe Chinese customs, and deviate from them in no respect. . . . . When missionaries visit a great mandarin they must observe the same ceremonies as those exacted from the literati; if they visit a mandarin of inferior rank they must also conform to the customary ceremonies."

Even to the uninformed European or American mind this passage might convey uncomfortable suggestions of Kow-tow. To one who knows anything of Chinese customs it is easily seen to open a door for every variety of insult.

Article VIII. In the RECORDER we read that if a house for mission purposes is to be bought or rented, "the owner shall report the matter to the officers, and if no objection of any kind is brought forward it can be obtained."

Here we have no suggestion of the nature of the objections which are to be regarded as valid, and unsophisticated Westerns would naturally suppose that the authority of the owner's title to the property, and such like matters were referred to.

The circular reads;... "The missionary must, before concluding the bargain, go with the real proprietor and make a declaration to the local authority; who will examine whether the Fung-shui presents any obstacle. If the official decides that no inconvenience arises from the Fung-shui it will then be necessary to ask the consent of the inhabitants of the place."

It is not too much to say that this amounts to a prohibition to open a chapel anywhere. Fung-shui is always available, and ready to hand whenever wanted, and the opposition of the inhabitants is a weapon the officials can in all cases employ.

I might greatly extend these remarks, but the above will suffice to indicate the grounds on which I complain of the abstract given in the RECORDER, as presenting rather the view taken of the articles by one who was disposed to think the best of them, than giving the gist of their contents.

W. M. G.

Amoy, 15th Aug., 1871.

### SHAN-SIN-FAN.

To the Editor of the Chinese Recorder:—

Before this reaches you your readers will have seen accounts of the Shan-sin-fan excitement in Canton and the surrounding country. I shall not therefore go largely into details, but give you some of the main facts in reference to it.

It has evidently been the result of a plot deeply laid by some organized body of men. This plot began to be executed, about the 1st July, by the quiet distribution, through all the cities and villages in this whole region of country, of small powders called *Shan-sin-fan* (gods and genii powders). For these

powders was claimed, by those who distributed them, the rare power of preventing calamity and disease. They were therefore eagerly taken by multitudes of people.

Following this, on the 12th of July and thereafter, placards both written and printed, were issued, by hundreds and thousands, and scattered through all the country within a hundred miles of Canton (and how much farther I know not) stating that this Shan-sin-fan was a subtle "poison;" that the "foreign devils" with "sly venom" had issued it to ruin the people; that those who had eaten it would, within twenty, or at farthest one hundred days, be attacked with a dire disease which would cause their bodies to swell until they died unless they obtained relief from a foreign physician; that the foreign physicians would not heal those who applied to them for cure, until the patients had either paid them vast sums of money, or else had entered their church; that those who should enter the church, and especially women, would be required to join in the vilest deeds or shame. The placards further charged the people to be on their guard against this Shan-sin-fan, to seize any parties who were found distributing it and bring them to condign punishment.

Three fourths of the people believed these statements. Men were also found throwing Shan-sin-fan into wells. Some of these had long hair and were partly dressed in foreign clothes, desperate fellows perhaps who were willing to sell their lives for money paid to their families. As a consequence of all this there arose such a mingled tempest of alarm and rage as has not before occurred within the experience of the oldest missionaries here. The wonder is that this tempest did not break forth with greater violence than it has yet done.

The authorities soon issued proclamations calling upon the people to be quiet and in an orderly manner, arrest and bring to the Yamen for punishment any one found distributing the poisonous medicine. Two persons were soon executed in Canton on this charge, and both in the city and the country there were victims who died by the summary operation of lynch law.

The effect of this excitement upon missionary operations, especially in the country, has been, to human view, disastrous. It would seem that the first part of the programme was to drive missionaries and their assistants away from every country station. This has been faithfully attempted, and to a large extent has succeeded. It appeared at first as though the main battle was to be fought around the newly rebuilt chapel of the London Mission in Fatsan. Its destruction had been decreed, but the authorities

proved too strong for the miscreants and the chapel is still standing. On the 30th of July two men were executed there in the presence of thousands of the people.—One was a leader of three of those bands of sixty into which the organization is said to be divided. On the 13th of August, another ringleader was executed. He confessed to have written the placards. A thousand taels had been paid for his arrest. All this has produced a salutary effect at Fatsan so far as outward manifestations are concerned. Other country stations have however been entirely broken up. The German missionaries have suffered worst. The Renish mission had four country stations, Shik-lung, Tung-kun, Fu-mun and Fuk-wing. Three of these already have been necessarily abandoned. Mr. Faber still holds his post at Fu-mun. They have done their best to frighten him away, but failing in that are now, I understand, trying the effect of polite coaxing. Mr. Krolezky and his family, and Mr. Nacken from Tung-kun who was temporarily there, remained at Shik-lung until the mob had twice gathered and with difficulty had been prevented from making an attack. A military mandarin then came to them in the middle of the night saying that he could no longer protect them and asking them to go to Canton in a boat which he would provide for them. They therefore, no doubt wisely, left within three hours. The chapels and residences at Shik-lung and Tung-kun were afterwards laid even with the ground, and the remaining property of the missionaries destroyed. Mr. Louis has quite recently been driven from Fuk-wing. Mr. Krolezky states that more than a year ago a graduate lecturing in one of the "Sacred Edict halls" in Shik-lung used that vile pamphlet "Death Blow to Corrupt Doctrines" as one of his text books, and that when complaint was made of this to the officials they said that the man was backed by an influence too powerful for them to meddle with.

At Canton by request of the authorities the chapels were closed for two weeks. Girl's schools were almost entirely disbanded. The Chapels are now again open and the girls have in part returned to the schools.

The excitement is also rife in the province of Kwong-si. At the departmental city Ng-Chau, in that province, there has been for some years a chapel of the American Southern Baptist mission and with it a dispensary of the Medical Missionary Society. Last week the native assistant who has been stationed there came to Canton bringing two papers with him. The first paper bears the official seal of the *district magistrate* and is dated August 2nd. This magistrate states

that a poisonous medicine has been widely circulated, and that every body says it is issued from the chapels; that on examination he finds there is a chapel and dispensary out the West Gate; that although it is not yet established that the wicked thing charged is done there, yet as disturbance is likely to arise it is reasonable that those connected with this place should leave and therefore he says to them:—*No difference whether you have been distributing this poisonous medicine or not, you are required within three days to return the house which you have rented to the owner and return to Canton. Delay is at your peril.*"

The second paper is an anonymous placard which professes to be "Public Regulations for the province of Kwong-si." They are in substance as follows. 1st. If any boat containing "a child of the devil" (foreigner) shall, as heretofore, enter our bounds every household is to bring one billet of wood, seize that boat and burn it.

2nd. If any "child of the devil" enters our bounds every household is to furnish one man to drive him away, after which the crowd will at once disperse.

3rd. If any one rents a house, whether in the city or country, to "a child of the devil" that house shall be destroyed; if any one eats or drinks or trades with him that man's goods shall be confiscated.

4th. Any one belonging to the church of "the children of the devil" shall be killed, and if the neighbors, to the right and left of such an one, do not quietly make it known, before it comes to light by investigation, then they also shall be driven away and their property confiscated.

5th. The preachers of the Roman Catholic church whether "children of the devil" or native converts shall not be permitted to enter our bounds.

At present Canton and its immediate neighborhood is in a great measure quiet, but a panic still rests upon the people of the country. The village gates are carefully guarded, and no stranger allowed to enter. The wells are covered with boards and watched lest some one should throw in this terrible Shan-sin-fan—which after all is probably very harmless stuff.

These are the outlines so far as yet developed of a plot, sly and wicked enough to have been contrived by Satan himself. We know that there is One who was manifested to destroy the works of the devil, Who can cause the wrath of man to praise him and the remainder of wrath restrain.

Yours truly,

H. V. N.

CANTON, Aug. 17th 1871.

### FOOCHOW METHODIST EPISCOPAL MISSION.

*To the Editor of the Chinese Recorder:—*

I have time at present to give you only a very brief resumé of lamentable events of the past few days, which have occurred at our out-stations, in consequence of the scandalous rumors against Foreigners now circulating among the Chinese.

1st. On the night of August 30th, our chapel in the district city of Ku-ch'eng, 100 miles west of Foochow, was destroyed by a mob; and the native preacher with his family was compelled to fly from the premises to escape injury. Next day three of the Christians were seized and beaten severely by the mob. They were subsequently handed over to the Magistrate, who, after examination, discharged one of them at once, and the other two on the third day following their arrest.

2nd. August 31st. Our native preacher at Hai-kau, some 45 miles south of Foochow, was seized by a mob, dragged into the streets and severely beaten, while another gang destroyed all the furniture in his house. A military Mandarin hearing the row at once interfered and saved the preacher from further violence.

3rd. September 2nd, our native preacher at T'eng-t'ung, some 35 miles south of Foochow, was seized and severely beaten by the mob. After beating him almost to death, they told him that if he would sign a paper confessing that he had been hired by Foreigners to poison wells &c., &c., they would not whip him any more; but if he did not sign the paper they would kill him. He replied:—"Foreigners have not hired me to poison your wells: I am entirely innocent of the charge you prefer against me. My life is in your hands. God knows I am innocent and in Him I trust." They then beat him again till finally some kind friend interfered, and having gone security for him, rescued him from his blood-thirsty persecutors.

4th. September 4th, one of our preachers, while going to his station, was attacked by a gang of ruffians, at a place 60 miles from Foochow; and barely escaped with his life. The ruffians seized him and carrying him to a secluded place, pounded him with stones till life seemed extinct. They then stripped off all his clothes, save one garment, and left him. A few minutes afterward some persons saw him, and supposing him to be dead, they proposed to dig a hole and conceal the body. By this time the preacher's strength returned so that he was able to crawl, and gradually he succeeded in walking erect. He had gone only a short

distance when the cry "POISONER!" "FOREIGNER'S POISONER!" was again raised, and he was surrounded and beaten. The mob, however, seeing his exhausted condition, suddenly became alarmed lest he should die on their hands; and after a few minutes they all ran away. He now staggered on a little distance further, when he saw another company running towards him, shouting "POISONER!" "KILL HIM!" Rallying all his remaining strength, the preacher started to run, but unacquainted with the country, he suddenly found himself on the verge of a rocky precipice, some twenty feet high. Finding myself going over the precipice," (and here I quote his own touching language) "I thought of Stephen the first Christian Martyr; and as he when stoned, died praying for his persecutors, I commended my soul to God and prayed for the salvation of those who seemed to thirst for my blood." Strange to say the fall did not kill him. Though unconscious for a time, he gradually rallied and found that no one was near him. It is probable the people thought he was dead, and fearing lest they might be charged with having killed him, they withdrew. He was now only a short distance from one of our stations, and after many painful efforts, he finally reached the place, where he was cared for by kind Christian friends.

5th. Early in the morning of September 4th, our preacher at Hok-chiang city some 40 miles south of Foochow, was told that the gentry of the city had determined to pull down our chapel, and exterminate the native Christians. On making inquiries he found that placards had been posted throughout the city, during the previous night, announcing the determination of the people to execute their fiendish purpose on that day. Feeling that the danger was imminent, our preacher first applied for protection to the constable of the ward in which the chapel is situated, but he replied that he was powerless to effect any thing in the matter. The preacher then applied to the owner of the chapel premises, who is a man of considerable influence in the city; but he declined to give any assistance. After a season of earnest prayer for Divine guidance and aid in this solemn emergency, the preacher decided, as a last resort, to appeal directly to the Magistrate of the city. On going to the Yamen with his petition, he found that the Magistrate was absent; but the deputy who had charge of the office, received the petition, and, appreciating the grave character of the emergency, he at once took measures to preserve order. Sending for the Constable of the ward he ordered him to go immediately through the streets of the city warning every

one against acts of violence in regard to the idle rumors about poisoning wells, &c., &c. He then sent a posse of soldiers to take charge of the chapel and keep the mob from injuring it. These prompt and vigorous measures thwarted the plans of the conspirators, and no harm came to the chapel or to any of the Christians in the city.

Here I must close this hurried sketch. May I beg that all who read these lines will pray for these dear persecuted disciples of Jesus—these lambs in the midst of ravening wolves?

R. S. MACLAY.

### A MISSIONARY'S EXPERIENCE.

*To the Editor of the Chinese Recorder:—*

I send you a brief account of a missionary tour from Foochow which may help to illustrate the uncertain state of things in China at the present time and the dangerous position of missionaries. When the excitement created by the inflammatory placard against foreigners seemed to abate a little and when I was assured by those who ought to know, that all things were quiet, I resolved to visit the City of Ku Cheng where we have one of our most important stations. On the 29th of August I left Foochow and proceeded safely on my journey until about 12 o'clock the second day, when I was attacked by a number of villagers who threatened me with death if I did not leave the place immediately. We exhorted the people not to be so violent, as we had come to do them good and not to harm them, but all was to no purpose; they still threatened and cursed the wretched barbarian who was nothing better than a dog. Seeing that I could do no good I left a copy of the Ten Commandments with them and proceeded on my journey until sunset, when we determined to call at a little village to make enquiries about a night's lodging.

When we were approaching the place we were met by a number of men who eyed us all over with grave suspicion. Our names, places of abode and business were asked for, and then we in our turn asked if we could get a night's lodging. After much deliberation one of the oldest men in the village said he would give us a shelter for the night if we compensated him well for it. To this we agreed and immediately proceeded to examine the house in which were to take up our abode for the night. It was a wretched old hovel without a board or a little straw on which we could lie. So I was compelled to sleep in my Sedan Chair all night. Early the next morning we arose, proceeded on our journey, crossed some very high mountains, saw a leopard in the distance, and at 4 o'clock in the afternoon we met a man from Ku-cheng who told us that our chapel had been pulled down the night before. This information rather startled

me. I paused and stood for a moment to think what was best to be done. At last when I thought that I was in the path of duty and that not one hair of my head could be touched without God's knowledge, I determined to go and see the Christians and try and cheer them in their trials. As it was getting dark when we were drawing near Ku Cheng, I thought it better to stop at a small inn for the night and enter the city in day light. Early the following morning having settled the reckoning, we proceeded on our way and when we approached the city, all things seemed to be quiet, and I was permitted to visit both our own chapel and that of the American Episcopal Methodist Mission without molestation. Having transacted some mission business and examined the ruins of the chapel which had been both torn down, I committed the people to the care of God and started for Ang-tong where during the past few years many devoted men have embraced the Christian faith.

When on my way I heard that no disturbance had taken place there, and so I felt sure that all things were quiet, but to my great astonishment when I arrived there I found that the foundations of a church which the people were building for themselves to worship in had been torn up, and the house of the convert who first embraced Christianity in the neighbourhood had been robbed. While I was talking to the people about what had happened, a number of wicked men assembled around the Christian's house in which I was stopping, and began to abuse me as a wicked barbarian whose life they were determined to take. For some time the mob continued to increase and having armed themselves with all sorts of knives and weapons, they placed a guard around the house so that I could not make my escape. I resolved several times to make a rush through their midst and try to escape, but the Christians gathered around me and entreated me not to do so, as the wicked people had determined to kill me if I ventured out in the night. I took their advice and remained in the house. The Chair in which I had rode was smashed in pieces by the mob during the night to show their ill feeling towards the wretched foreigner. The next morning the besiegers blew their horn and gave the signal to draw nearer the house. Seeing the determination of the enemy, I joined the Christians in prayer to God that he might frustrate their wicked designs. In a short time after one of the besiegers, a deceptive looking creature, came and offered us the terms for our capitulation. He said that if we were willing to pay \$200 and give them permission to carry away the timber which had been purchased for building of the chapel, they would permit me to leave without any injury. To this the Christians objected, for as we had done nothing wrong we had no right to pay them any money. When this proposal was made, the wicked tragedy committed by the brigands in Greece flashed across my mind. I had no money with me and a cheque was of no value, and I knew that if I gave them \$200,



they would afterwards demand more. Seeing that they were so depraved, I thought my best plan was to send one of the Christians, who was unknown to the people, into the city of Ku Cheng, and ask the officer if he could send me any help. This I afterwards found was quite impossible for the officer to do, for all the soldiers in the district (which is one of the most important in the province) were only about thirty three of the most degraded looking wretches that man ever witnessed. When the people outside the house saw that I was unwilling to accede to their request, they began to break in the roof. Some of the Christians then went out and besought them as we had done them no injury. The leading man among the enemy declared that the chief fault against us, was, that we were going to build a house—which if we were permitted to accomplish—the whole neighbourhood would embrace our vile religion. I may say that within the last three years upwards of 120 have embraced the Gospel of Christ in that district, and a more devoted people I have never seen. The next demand that the besiegers made, was, that I should accompany them to the officer at Ku Cheng and have the case tried. I believe they were fully persuaded that the officer would behead me, or if not that the people at Ku Cheng would murder me; for during the night they had sent to Ku Cheng to give the alarm that the head of the Christian Sect was caught. I accepted the proposal and agreed to accompany the Christians to Ku Cheng, not knowing what might befall me by the way; but simply relying upon the protecting care of the Almighty. I marched like a condemned criminal in front with a band of faithful unflinching Christians following after and the accusers in the rear.

Tired and thirsty under a burning sun, we travelled along a most wretched pathway for fifteen miles and at last came in sight of Ku Cheng. When we were within half a mile of the city, a man on the way-side attempted to kill me with a heavy headed iron hoe, but fortunately he missed his mark; and the second time he struck at me I was able to guard off the blow, and then the Christians ran between. Seeing the vindictiveness of this man and hearing the people cry out after me all sorts of names, I walked on as quickly as possible so as not to give time to the people to assemble, and when I came near the city gate I made a Catechist who accompanied me go on quickly before and make a rush for the officers' Yamun. We passed on quickly through a long street for about half a mile and then made a rush into the Yamun, and we had only just got in when a multitude assembled around the door. A few hours before the house of one of the Christians had been partly pulled down and plundered, and the people were all on the move. When the officer heard that I had come for his protection, he came out and treated me very kindly; and when he heard our story he declared that the whole affair was nothing less than a hostile persecution against good men who were never before accused of any crime.

When we had waited for about an hour to give the crowd time to disperse, the officer got a chair for me and one for himself, and endeavoured to take me on my way through the city; but no sooner had I got to the door than the stones began to fly in all directions, and the top of my chair was smashed in pieces over my head and the authority of the officer set at defiance. Seeing that it was impossible for me to make my escape, I leaped out of my chair and rushed back into the Yamun and the doors were immediately closed. I then asked if there were any soldiers to guard the place and one of the officials in the Yamun told me there were. He directed my attention to a few miserable, emaciated, dejected looking creatures who were standing behind the door in perfect agony, for fear the mob would make a rush upon them. I then asked them if they had any guns for these soldiers, and was told that they had nothing but a few old matchlocks, and if they had good guns the officers would not dare to give them to such scamps for fear they might turn round upon themselves. The old matchlocks seemed to belong to some by-gone age, and the only redeeming quality they possessed was that they were perfectly harmless. I next asked if they had any ammunition, but they seemed astonished when I asked them such a question; for there had been no such thing as ammunition in the place for some years past; and if there had been it would be quite useless, for the guns could never fire. The love of life often emboldens a person when in danger to say things which under ordinary circumstances he would never think of; so I continued my enquiries and asked if they had any swords and implements of warfare to frighten the people. But I found that all the implements they had were old, rusted, pointless knives which were so out of order and so useless that they would have no effect in frightening the mob.

I took up my abode for the night in the Yamun, and early the next morning before day-break I left the city accompanied by a few of the veteran soldiers whom I have just mentioned. We had only proceeded on our way a short distance when we came to a small inn where boiled rice and cakes are sold to the passers by, and there the vigilant veterans deposited their old matchlocks to be kept until they returned. I thought this was very wise considering they had no ammunition. When we came to the next inn the old knives, which had been foraged out the night before, were carefully deposited to await the return of the faithful body guard. We travelled 30 miles that day and at 4 o'clock in the afternoon arrived at Chui-kau, where some thousands of people crowded round me and began to call me all sorts of names and at last tried to throw me into the water. The soldiers who came to guard me, when they saw me surrounded by a mob cursing and using all sorts of vile language against the foreign barbarian, compelled me to give them the most of the money I had with me, and when I was in the greatest danger they fled from me and left me to do



the best I could. The only one who remained with me was a brother of one of the Christians.

In our greatest extremity those who ought to have been our protectors only left us in greater danger by trying to squeeze money out of us. The officers provided us with chair coolies, who when they found us in danger compelled us to pay them twice over. I pray that no other foreigners may be so unfortunate as to need the protection of Chinese soldiers. I have experienced the protection which this country can afford, and I am quite sure that if our foreign ministers were placed under the same discipline, they would soon change their policy in making treaties with semi-civilized nations. It would be found much more beneficial to mankind for the governments of civilized countries to dictate right laws to the semi-civilized than to try to please them by pandering to their cunning, selfish and avaricious suggestions. Let us hope that the time may soon come, when the eyes of foreign ministers will be opened to see their own stupidity in making treaties with such nations until some better form of government be established.

Yours truly,

JOHN E. MAHOOD.

Foochow, Sept. 8, 1871.

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### SELECTED ARTICLE.

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## CHINESE CIRCULAR ON MISSIONS.

BY REV. CARSTAIRS DOUGLASS.

(From *Christian Work* July 1st 1871.)

The Chinese Circular on Missions has now come to hand. It seems to bear specially on Roman Catholic missions, but does not except others. It is a most dangerous document, requiring the close attention of all interested in missions. The following brief analysis of it is given in the *Weekly Review* by the Rev. Carstairs Douglass, a well-known missionary at Amoy, who is at present in England:—

"In Article I. it is recommended that all orphanages should be closed.

Article II. forbids the attendance of women at church, and asks for the deportation of the female missionaries.

Article III. appears to subject the *persons* of missionaries to the Chinese officers; a subjection from which all other foreigners are exempt, even those who are in the pay of the Chinese Government. It also forbids them to 'aspersion the doctrine of Confucius'—a phrase which may be construed so as to prohibit all teaching that does not agree with Confucianism.

Article IV. refuses indemnities for future

outrages, and screens the 'abettors' of such crimes, especially the literati, who are pronounced immaculate, though it is well known that they are the *real* criminals, who have instigated all the outrages and murders in question.

Article V. proposes regulations about passports, which would generally shut us out of half the empire, and which, if in force, in recent times would have often prevented travelling in any part of the seaboard provinces themselves.

Article VI. puts it in the power of any mandarin to forbid any one becoming a Christian, by simply saying that he is or once was a criminal, or by the same means to order his excommunication. It also places all Christians under a severe and harassing police surveillance, just like a ticket-of-leave man.

In Article VII. it is required that missionaries in the presence of mandarins 'must observe the same ceremonies as those exacted from the literates'—a rule which would often require *kneeling on both knees*, and probably sometimes the ceremony of *knocking one's forehead on the ground*.

In the same Article it is provided that 'missionaries ought to observe Chinese customs, and to deviate from them in no respect'—a phrase of very convenient elasticity, including as little or as much as may be desired.

Article VIII. provides means by which any mandarins or 'inhabitants' may prevent the opening of a new chapel when they please; and among these means it is even proposed to legalise the *Fung-shuy* (a modern superstition unknown to the classics, and actually condemned by Imperial edicts), which is the great obstacle constantly pleaded by the Chinese Government as a bar to the construction of railways, telegraphs, good roads and all such improvements.

I have only been able to give the merest outline of these dangerous proposals, and have to pass over several other clauses almost as bad—*e. g.* that forbidding any representations in favour of Christians persecuted by means of false accusations; and that which, *specially* exempting Christians from *two sorts* of idolatry payments, may be construed as implying that they are liable for other superstitious expenses.

If sanctioned for Roman Catholics, I repeat, these regulations would also be applied to Protestants. They seem incapable of being amended, and it looks almost as if they were offered in order to be rejected, so as to throw on the Treaty Powers the responsibility for future outrages, while branding the Christians as destitute of virtue and enemies to the peace of society."


## BIRTHS.

At Shao-hing, August 7th 1871, the wife of Mr. J. W. STEVENSON, of a son.

At Ningpo, August 19th 1871, the wife of Mr. L. NICOL, of a daughter.

## JOTTINGS AND GLEANINGS.

**IMPORTANT TO MISSIONARIES RETURNING HOME.** We have received a line from Rev Otis Gibson, formerly a member of the Methodist Episcopal Mission of Foochow, but now in charge of the Missionary work among the Chinese in California in connection with the Methodist Episcopal church of the United States, authorising us to publish in *The Recorder* the notice found below. It will produce great satisfaction to those who are personally interested in it, and we should be glad if our Exchanges in China would publish it so as to give the notice a wider circulation.

 **NOTICE:**—*All Missionaries and their families returning from a Foreign field of labor can pass over the Rail-Road from San Francisco to Chicago at half fare, by applying to the undersigned, Rev. O. Gibson, 916 Washington Street, San Francisco.*

**STRICTURES OF W. M. G.**—We gladly publish the views of our correspondent, on *The China Circular*. We should be pleased to publish, if it would be prudent, the Chinese of the original paper. Will W. M. G. or the writer of the *EXPLANATORY MINUTE* which appeared in the July No. furnish it? We have received another letter having substantially the views of W. M. G. which will appear in one November No. or before.

**MISSIONARY INTELLIGENCE FROM PEKING,** dated 19th July 1871:—

The translators of the Mandarin New Testament have finished their work. They have been at work more or less during the last eight years. This will prove a most valuable version, the court dialect being understood and spoken by the common people of all the provinces North of the Yang-tse. Mr. Schereschwesky is engaged on the Old Testament for the American Bible So-

ciety, and is we hear more than half through it. His intimate knowledge of Hebrew as well as Chinese and his general scholarship fit him in a high degree for this work.

Mr. Burdon is printing at the American Press a complete common Prayer Book in Chinese.

Dr. Treat and Mr. Pierson have just started for I-chow 500 li N. W. of the Capital, where the American Board has had a station for the last year. There things are quite quiet at present. We hear that Mr. Thompson of Kalgan has just returned from a missionary visit to Kwei-hua-ching, the Capital of Western Mongolia. Also that the rebels have appeared in great numbers between Ourga and Kalgan, occasioning the return of the Russian mail. Also that the Rev. J. Gilmour, the London Missionary Society's Agent to the Mongols, has returned to Kalgan.

Mr. and Mrs. Gulick of Kalgan have left for a health trip to America and England.

Mr. and Mrs. Chapin have returned to their work at Tung-chow near this, after a year's absence.

The Rev. C. Goodrich has returned to the United States, on account of the alarming illness of his wife. He is the only Protestant missionary in N. China who has assumed the native dress.

Mr. Wylie is here at present, making preparations for a Bible tour through the Western provinces. The road is difficult and dangerous, and prospects in Kan-suh, especially, are anything but promising. Still his indomitable perseverance in his good work impels him forward, and he will not rest satisfied until the Bible has been circulated in every province, and an opportunity has been given to the people of possessing the word of God. We wish him great success in his difficult undertaking. He will be accompanied by Mr. Colporteur Wellman and a native convert.

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